

The World Parish Series
Edited by Elmer T. Clark

BRAZIL . . .

And What the Methodists
Are Doing There



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Joint Division of Education and Cultivation
Board of Missions and Church Extension
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In the present confused state of foreign affairs changes are constantly occurring, and this must be borne in mind in the interpretation and use of the material contained in any of the booklets of this series. The data have been checked and approved by the administrative secretaries and are regarded as approximately accurate as of May, 1941. Sources of information include the *Handbook of Methodist Missions* (prepared in mimeograph form for office use by the Foreign Divisions in 1940), *Year Book of The Board of Missions of The Methodist Episcopal Church, South, 1940*, *The Church and The World Parish*, by Elmer T. Clark, *World Almanac*, 1941, the various standard encyclopedias, missionary histories and atlases, and the records and correspondence of the Board of Missions and Church Extension of The Methodist Church. Church statistics are from the *Minutes of The Annual Conferences* and are for 1939-40 unless otherwise stated. "F" or an asterisk (*) before or after the name of a missionary means "On furlough." "SF" means "Special furlough."

BRAZIL

Brazil is the largest and most important mission field of Methodism in South America. This is one of the great nations of the world. In size it is a quarter of a million square miles larger than the United States, exclusive of Alaska; it has an area of more than three and a quarter million square miles, with a coast line of five thousand miles. Its extent is surpassed only by Russia, China, and Great Britain with its colonies. It has one state—Amazon—as large as a sixth part of Europe and a third part of the United States. Through Brazil flows the world's largest river, the Amazon, nearly four thousand miles long and with 200 branches, 100 of which are navigable.

It produces most of the coffee of the world, the annual crop being worth a quarter of a billion dollars. The corn crop is worth nearly as much. The wood of Brazil has been famous from the day the land was discovered four hundred years ago. It produces sugar, cocoa, rubber, nuts, and tobacco in tremendous quantities. It seems likely to be the cotton country of the future. And what wealth lies in the power of the mighty Amazon, and in the unexplored reaches traversed by this river, no man can tell.

Brazil has more than forty-four million people. The average density of population is nine to the square mile, one-fourth that of the United States, but in some states the density is only one-half of one inhabitant per square mile. Brazil, if fully developed, could comfortably support ten times as many. If this land were as thickly populated as Belgium, it would have as many people as inhabit all the rest of the world.

Racially, the Brazilians are a conglomerate people. Most of them are of Portuguese descent. There are several million Negroes, descendants of African slaves imported in the sixteenth century. There are perhaps a million Indians. In the interior of the vast and largely unexplored Amazon country dwell multitudes of Indian aborigines. No man

knows how many of these primitives remain in the forests, nor what is the manner of their life. There are millions of people of mixed blood, white and black, white and red, red and black; even strains of brown and yellow appear as oriental immigrants come in. There are perhaps as many Brazilians of mixed blood as there are pure whites.

"The Portuguese are more color-blind than any other people in Europe. They are so color-blind that they will look



The Methodist Church, Cachoeira, Rio Grande do Sul, Brazil

straight at a black man and see only a man." Race prejudice influences them little.

It does not prevail in Brazil today, and here one finds the world's greatest experiment of racial amalgamation. Many, many observers, even Americans like Roosevelt, have be-

lieved that Brazil is solving the race problem for the rest of the world. At any rate, anthropologists are watching the experiment with deep interest. Brazil needs people, and she opens her doors to all men on equal terms, erecting no barriers of race in the path of economic and social opportunity. "Pombal's vision of a people who shall rise above race hatred, and caste, and color has come true. Except the Portuguese colonies in Africa, Brazil is the one country in the world where fusion of Europeans and Africans is going on unchecked by law or custom." "Destiny has erected in Brazil a social laboratory which shall reveal the significance of 'race' and either confirm or give the lie for all time to the superstition that the admixture of widely different stock spells degeneration."

Brazil was first seen in 1500 by a Portuguese named Vincente Pinzon. The real discoverer, however, was the Portuguese navigator, Cabral, who, also in the year 1500, landed on the southern coast of what is now the state of Bahia, erected a stone cross, and claimed the land for his king.

The Spaniards came westward for gold, but Brazil was settled on an agricultural basis—the first colony in the world to be so established. Indian labor proving unsatisfactory, African Negroes were imported. Through the vicissitudes common to that age Brazil developed by the beginning of the nineteenth century into a colony more important than Portugal itself.

In 1808 the royal family of Portugal, the regent, Dom John, and his insane mother, Queen Maria I, with the treasury of the kingdom and a large company of nobles and officials, came to Brazil, fleeing from Napoleon. On the death of the queen in 1816, Dom John assumed the crown. In 1821 he returned to Portugal, leaving his son, Dom Pedro, as regent. In 1822 Brazil was declared an independent constitutional empire and the prince became the emperor as Pedro I.

After an unsatisfactory reign of twelve years Pedro I went to Portugal, leaving his five-year-old son as emperor. The boy emperor was declared able to rule at the age of fourteen, and as Pedro II he reigned from 1840 to 1889 when a revolution occurred and a Republic was set up. A

new constitution modeled after that of the United States was promulgated.

In 1930 a provisional government took over power, and a new Republic and constitution came into being in 1934. Three years later, in 1937, this second Republic was suspended and President Vargas, virtually a dictator, decreed a new constitution.



Grave of the wife of Rev. Daniel P. Kidder,
first Protestant Missionary in Brazil, at Rio
de Janeiro

“How could we build a new schoolhouse, when we had only enough money to build the theater?” said a certain city official in answer to an inquiry concerning the education of the people. There has been an amazing apathy regarding education. “No press was suffered in Brazil until after the removal of the court; at the beginning of the nineteenth century Brazil was in the same state as if printing had

never been invented." Illiteracy then was universal among all but the favored few. In 1930 about three-fourths of the people were illiterate. Brazil made no attempt to found a university until 1920.

Encouraging and rapid progress is being made, however. Education is free and in some states it is compulsory, but schools are entirely inadequate. In 1935 there were 290 federal schools, 23,950 supported by states and municipalities, and 9,000 maintained by private agencies. All but 3,687 of these were primary schools; there were only 447 high schools in the country.

Religion

Roman Catholicism is overwhelmingly dominant, and religious situation is strongly characterized by apathy, except for the uneducated masses who are still in the state of fetish worship of saints. The number of Protestants is variously stated. One authority gives 702,377, another claims 1,427,830, while a survey in 1938, prepared for the Madras meeting of the International Missionary Council, showed only 241,126, including baptized Christians and those under instruction, but not adherents or Protestants of recent foreign origin (Germans and others).

Methodist Beginnings

Methodist work in Brazil is the product of the Methodist Episcopal Church, South, the only Methodist body working in the country at the time of unification. The Rev. Fountain E. Pitts, of Tennessee, went to Rio Janeiro in 1835. His was a short stay, however, and after he returned to the United States, Rev. R. Justin Spaulding was sent to Rio de Janeiro. Rev. Daniel P. Kidder joined Mr. Spaulding in 1837. Much opposition developed on the part of the Roman Catholics, and these Methodist efforts came to an end in 1842.

Far to the north, in Para, an isolated bit of work was started in 1880 under the initiative of Bishop William Taylor of the Methodist Episcopal Church. The first and only missionary was Rev. Justus H. Nelson, who for 45 years earned his own support by teaching. With his retirement

in 1925 the connection of the Methodist Episcopal Church with Brazil came to an end.

In 1867 Rev. Junius S. Newman, of the Methodist Episcopal Church, South, landed in Rio de Janeiro, having been appointed by Bishop W. M. Wightman for work in Brazil. He was pastor of the church organized in 1871 among North American immigrants, among whom were many Southern-



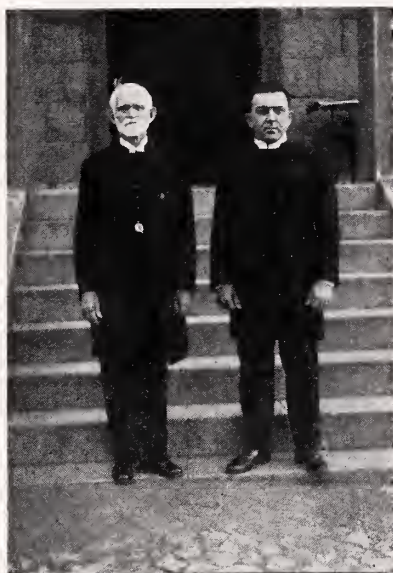
Institutional Church, Porto Alegre, Brazil

ers who refused to accept the verdict of our War Between the States.

In 1874, by action of the General Conference of the Methodist Episcopal Church, South, a mission to Brazil was established, Rev. Dr. John J. Ransom being appointed missionary and arriving in 1876. In the meantime, the Methodist Episcopal mission in Uruguay had sent (1875) Dr. Joao Correia, a Brazilian, into Southern Brazil. For a

time Dr. Ransom and Dr. Correia worked together in Rio Grande do Sul.

The first Annual Conference in Brazil was organized in 1886, and its three charter members, Hugh C. Tucker, James L. Kennedy, and John W. Tarboux, continued to be leaders of Brazilian Methodism for nearly five decades. The first two are still in Brazil. Dr. Tarboux, though retired, was elected



Dr. J. W. Tarboux and Rev. Cesar Dacorso, Jr., the two Bishops of the Methodist Church of Brazil

the first bishop when the Methodist Church of Brazil was organized in 1930. Miss Martha Hite Watts, pioneer of Woman's Work, went to Brazil in 1881. The Methodist Episcopal Church continued a connection with the congregations in Rio Grande do Sul until 1900, when these churches were transferred to the Brazil Conference of the Southern Church. In 1930 the Methodist Church of Brazil was organized.

The Methodist Church of Brazil

The affiliated autonomous Methodist Church of Brazil was established in September, 1930, and elected Dr. John W. Tarboux as its first bishop. The church has three Conferences, called Regional Councils: Northern, Central, and Southern. The present bishop, Rev. Cesar Dacorso, Jr., is a Brazilian. The Church has its own constitution and canon law. All educational institutions are controlled and property is held by boards or associations in Brazil.

In the past seven years the Church has entered four new states in the Union and has successfully implanted the Gospel in these. They are Espirito Santo to the north, Matto Grosso to the west, and Parana and Santa Catarina to the south. It has also entered into a co-operative Home Mission enterprise with three Presbyterian bodies, the two national Presbyterian Churches and the East Brazil Mission (Southern Presbyterian). It forms with these a Society for the Evangelization of the Indians. A Mission station has been located at Dourados in the State of Matto Grosso and the Brazil Methodist Church is supporting a physician there.

Co-operation between the Methodist Church of Brazil and The Methodist Church is maintained through a Central Council of fifteen Brazilians and fifteen missionaries who meet once a year to make recommendations with reference to the appointments of missionaries not members of a Conference and to the work for which appropriations are made by the Board of Missions. Appointments of both missionaries and Brazilian pastors are made by the bishop. He is elected for four years. The membership of the Methodist Church of Brazil is about one-tenth of the Protestants in Brazil.

Institutions

Belo Horizonte

Colegio Izabela Hendrix

Juiz De Fora

Instituto Granbery

Lins

Gymnasio Americano

Passo Funda

Passo Fundo Institute

Piracicaba

Colegio Piracicabana

Porto Alegre

Colegio Americano

Instituto Porto Alegre

Ribeirao Preto

Instituto Methodistista

Rio De Janeiro

Colegio Bennett
Instituto Central do Povo

Santa Maria

Colegio Centenario
Orphanage

Sao Paulo

Theological Seminary
Imprensa Methodista

Uruguayana

Colegio Uniao

Missionaries

Belo Horizonte

Rev. Doyle W. Morton, Evan-
gelistic Work
Mrs. Doyle W. Morton
Miss Mary Sue Brown, Colegio
Belo Horizonte
Miss Verda Farrar, Colegio
Belo Horizonte
Miss Clyde Varn, Colegio Belo
Horizonte
Miss Mary Ellen Clark, Colegio
Belo Horizonte

Carazinho

Rev. Wilbur K. Smith, Evan-
gelistic Work
Mrs. Wilbur K. Smith

Cruz Alto

Rev. William F. Rogers, Evan-
gelistic Work

Curityba

Rev. J. R. Saunders, Evangelis-
tic Work
Mrs. J. R. Saunders

Juiz De Fora

Rev. Jalmar B. Bowen, Profes-
sor, Granbery Institute
Mrs. Jalmar B. Bowen
Rev. Charles W. Clay, Profes-
sor, Granbery Institute (F)
Mrs. Charles W. Clay
Rev. Walter H. Moore, Presi-
dent, Granbery Institute
Mrs. Walter H. Moore

Lins

Rev. Clement E. Hubbard,
Gymnasio Americano

Mrs. Clement E. Hubbard
Rev. Clyde L. Cooper, Gym-
nasio Americano
Mrs. Clyde L. Cooper

Muriahe

Rev. Howard I. Lehman, Evan-
gelistic Work

Passo Fundo

Mr. W. R. Schisler, Passo Fun-
do Institute
Mrs. W. R. Schisler, Passo
Fundo Institute

Piracicaba

Miss Mary Jane Baxter,
Colegio Piracicabano
Miss Elizabeth Peterson, Co-
legio Piracicabano
Miss Sophia Schalch, Colegio
Piracicabano

Porto Alegre

Miss Ruth Anderson, Colegio
Americano
Miss Nancy Holt, Social Serv-
ice Institute
Miss Monta McFadin, Colegio
Americano
Miss Zula Terry, Colegio
Americano

Porto Uniao

Rev. Daniel L. Betts, Evange-
listic Work
Mrs. Daniel L. Betts, Evan-
gelistic Work

Ribeirao Preto

(F) Miss Rosalie Brown, Insti-
tuto Methodistista

Miss Mary McSwain, Instituto
Methodista
Miss Sarah Bennett, Language
Study

Rio De Janeiro

Dr. H. C. Tucker
Mrs. H. C. Tucker
Rev. Russell L. Miller, People's
Institute
Mrs. Russell L. Miller
Mr. Anderson Weaver, Liter-
ary Work
Mrs. Anderson Weaver, Leper
Work
Miss Lydia Ferguson, People's
Institute
Miss Ruth Hillis, People's In-
stitute
Miss Eva L. Hyde, Colegio
Bennett
Miss Maud Mathis, Colegio
Bennett
Miss Virginia P. Neel, Colegio
Bennett
(F) Miss Anita Harris, Colegio
Bennett

Santa Maria

Miss Louise Best, Colegio Cen-
tenario
Miss Alice Denison, Colegio
Centenario
Miss Gertrude Kennedy, Co-
legio Centenario

Miss Alberta Simmons, Colegio
Centenario

Santos

Rev. Charles A. Long, Super-
intendent and Pastor
Mrs. Charles A. Long

Sao Paulo

Rev. Walter G. Borchers, Evan-
gelistic Work
Mrs. Walter G. Borchers
Rev. Paul E. Buyers, Dean,
School of Theology, and Pas-
tor
Mrs. Paul E. Buyers
Rev. Cyrus B. Dawsey
Mrs. Cyrus B. Dawsey
Rev. James E. Ellis, General
Secretary of Education
Mrs. James E. Ellis
Mr. Albert W. Ream
Mrs. Albert W. Ream
Rev. Claude L. Smith
Mrs. Claude L. Smith
Miss Allie Cobb, Voz Missiona-
ria
(F) Miss Leila Epps
Miss Rachel Jarrett, Visitor for
Central Church

On Extended Furlough

Miss Leila Putnam
Miss Cathie Lee Clark

Under Appointment

Miss Sarah Dawsey

Status of The Methodist Church of Brazil North Regional Council

Districts	8
Parishes	57
Churches	96
Active ministers	35
Local preachers licensed	16
Members received this year (1939):	
Profession of faith	351
Baptism and profession of faith	483
Certificate	635
Total membership of the region	9,849
Children baptized	943
Women's societies	80
Members	2,165
Men's societies	12
Members	337
Young people's societies	49
Members	1,330
Children's societies	65
Members	1,808
Sunday schools	215
Officers and teachers	1,084
Pupils	10,851
Colleges	3
Teachers	106
Pupils	1,544
Parochial schools	7

Central Regional Council

Districts	7
Pastoral charges	60
Organized congregations	82
Members	9,184
Received on profession of faith	379
Received by baptism and profession	637
Infants baptized	682
Licensed	1
Local preachers	25
Epworth Leagues	56
Epworth League members	1,376
Juvenile Leagues	61
Juvenile League members	1,490
Sunday schools	154
Officers and teachers	918
Scholars enrolled	9,252
Woman's Missionary Societies	75

Members	1,981
Brotherhoods	36
Members	715
Institutions	4
Teachers	67
Students	2,639

Southern Regional Council

Districts	6
Pastoral charges	27
Churches	42
Active ministers	23
Ministers licensed to preach	2



The famous harbor of Rio de Janeiro, Brazil

Members received by profession of faith	250
Total members of the Church	4,677
Adult baptisms	162
Infant baptisms	415
Women's Societies	34
Members	1,145

Men's Societies	5
Members	108
Young People's Societies (Epworth League Members of same)	19
Children's Societies	23
Members	542
Sunday schools	73
Officers and teachers of the Sunday school	347
Sunday school pupils	5,549
Number of parochial schools	5
Teachers in these schools	13
Pupils in the same	330
Number of primary and high schools	5
Teachers in the same	115
Pupils in the same	1,717
Church buildings	35
Parsonages	20

